Bank Al-Hadith: As a Needs


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ABSTRACT

The purpose of this article is to explain the meaning of bank hadith and its need in Malaysia, focusing at several local universities that directly involve the study of hadith. This article will expose the methodology of this study, the students’ efficiency level, academician, scholars and those who are directly involve in the field of hadith. This article will indicate their level of understanding in the field of hadith. This article will also list down the problem and how it is done to solve that particular problem to maintain the holiness of Al-Sunnah. Finally, the bank hadith will be introduced and explained to the society about the importance of this bank hadith and how it fulfills the needs of the present Muslim society.

Key words: Bank al-hadith, takhrij, muhaddithin, Al Sunnah

Introduction

I. Definition of Bank Al-Hadith:

According to Muhaddithin, Al-Hadith means something that relates to Rasulullah s.a.w. whether it is through its words, conduct, acknowledgement, physical character or behaviour before or after his apostolic. (Ibn Taymiyyah: t.th: 18: 10-11) While bank in arabic defined as mudhaf and al-Hadith is mudhaf ilaihi. The term Bank al-Hadith is an institution supported by the present hadith scholars that are able to gather, store, analyze, provide all al-Hadith and provide the services regarding the problems in hadith and fiqh hadith according to the fuqaha and muhaddithin that involve the discipline of ‘Ilm al-Hadith, tafsir, feqah, aqidah, sirah, akhlak and others.

II. Gather, Store, Analyze and Supply of Al-Hadith:

Throughout the first century up to the thirteenth century of Hijrah (until the emergence of Sheikh Daud al Fatani), the methodology of hadith has gone through the process of development, research and dispersion without any restriction to extent of its completion and being well-organized (Azwira and Ahamad Asmadi, 1999 in Ahamad Asmadi, 2011).

This explains that the Bank al-Hadith has the ability to gather and store the data of hadith whether it is in the form of tatabu’ or ICT technology. The current usage of ICT in analyzing the hadith data for its software cannot be done completely. The usual method of takhrij using the computer can only provide the data that has been done by the scholars. Whereby the hadith that has not been judge by the scholars needs the study method of sanad to identify whether it can accepted or rejected. In this context, the Bank al-Hadith will put an effort to gather, store, analyze and supply all of al-Hadith using the current technology and the traditional method.

Al-Takhrij using computer software is the best method to find information of al-Hadith in a precise way. However, this technique has also its own weaknesses. The weaknesses are:

1. Some of the unwanted dictum will also be listed down with the wanted dictum.
2. There are a lot of mistake at the matan and sanad. This will bring a bad impact to the hukum of Hadith or al-Matn if the person making takhrij did not refer to the original source.
3. This will divert users from the original source.
4. A lot of Kitab al-Rijal in the computer software for the study of sanad and narrators are not as systematic as the study of al-Hadith.
Materials and Methods

Al-Turmudhi’s Methodology In Explaining The Science of Fiqh:

I. To State the Science of Fiqh by Holding the Topics of Specific Chapters:

While using and explaining jurisprudence, al-TurmudhÊ at the early stage will draw conclusion of each chapter and then the topic will be given. After the topic of the chapter had been decided, he narrated one or more prophetic traditions as the basis for the topic of the chapter. In this matter, al-ImÊm al-TurmudhÊ does not mention the scholars’ views in discussing that particular matter of the chapter or the practice of Muslims. (Ahamad Asmadi, 2011).

The mentioned example in book al-JÉmiÑ is in “ Bab ma ja’ Anna Mifta al solah al Tuhur “ In this chapter, al-ImÊm al-TurmudhÊ mentions a hadith from ÑAlÊ b. AbÊ ÜÉlib from the Prophet (P.B.U.H), he says:

The key of prayer is ÏahÉrah, its opening is takbÊr (takbÊrat al-iÍrÉm) and the ending is salÉm. (al-MubÉrakfËrÊ, 1:36-9)

After mentioning the hadith, ruling of hadith and the above Ñilal, he does not state the scholars’ views and their practices related to the obligation of ÏahÉrah the one who performs prayer which is considered as a consensus of scholars. He does it and adequate with holding the topic of the chapter for indicating the ruling of ÏahÉrah due to the fact that it is well-known.

There are some specialties of al-TurmudhÊ in the treatment as follows:
1. Al-ImÊm al-TurmudhÊ mentions the topic of the chapter merely without stating the scholars’ practices while citing faÌÉ´il al-aÑmÉl, though the mentioned hadith is ÏaÑÊf. However, he mentions hadith ÏaÑÊf since it is equivalent to those who practice hadith ÏaÑÊf in faÌÉ´il al-aÑmÉl. (al-MubÉrakfËrÊ, 3:507) which means, “Chapter that mentions fasting during winter”. Under this chapter, al-ImÊm al-TurmudhÊ cites the hadith as follows:

From NÓmir b. MasÑËd from the Prophet (P.B.U.H), he says, “The cold GhanÊmah is fasting during winter”. (al-MubÉrakfËrÊ, 1:36-9)

2. When the ruling matter related to the topic of the chapter that he mentions is obvious matter and agreed upon by the scholars, sometimes he deliberately does not cite scholars’ views and their practices.

II. To State the Practice of Scholars and Muslims:

Al-TurmudhÊ’s explanation about the practice of scholars and Muslims becomes his common practice in mentioning jurisprudence and alkÉm. He does that since he himself makes it as among the pre-requisite and objective also purpose of writing his book. Thus, we discover in his book al-JÉmiÑ, there is specify discussion which enlightens a range of matters among scholars, either that particular matter is the topic which is agreed upon by majority of the scholars or it is disputed by them. If that subject is agreed upon by majority of the scholars, he will definitely verify it. Subsequently, he explains views of various schools of thought in disagreed matter. Book al-JÉmiÑ is certainly accomplished for those who intend to study the science of fiqh.

In order to clarify the methodology of al-ImÊm al-TurmudhÊ and specialties of his book in explaining the scholars’ practices and their schools of thought, two most significant aspects that expose his credibility in the science of fiqh had been revealed, which are his citation of consensus and methodology of explaining the scholars’ disagreement.

III. Quote the Scholars’ Consensus and Methodology of Explaining the Scholars’ Disagreement:

The privilege of book al-JÉmiÑ is the explanation of al-ImÊm al-TurmudhÊ of a theological verdict which related to the scholars’ consensus and it’s achieved through scholars. It is due the fact that this methodology is proficient to introduce us the genuine source of Islamic Law, either it is in accordance to al-Sunnah or not. This kind of detail research is highly expected by researchers of science of fiqh. A matter is probably considered as disagreed as it is unfamiliar to a researcher. This condition leads the researcher to disclose his personal ijtihad related to a particular matter. In this case, al-ImÊm al-TurmudhÊ reveals and clarifies in details of the precise situation; either there is consensus or disagreement in respective matter as the following examples:

1. Chapter that mentions it is begun with debt before will. In this chapter, al-ImÊm al-TurmudhÊ states a hadith through its chain of narrators, which is:

Al-×Érith from ÑAIÊE says, “Indeed the Prophet (P.B.U.H) decides to settle debt before will and (do) you recite the verse of will (which states) before debt”. Al-ImÊm al-TurmudhÊ says, “In practicing this hadith accordingly aligned with most of the intellectuals is; it is begun with debt (debtor) before will”.

Through the research and the above mentioned examples, it is identified that al-Imam al-TurmuđÊ has stated the citation of the scholars’ consensus either obviously or with the term which connotes the meaning of consensus. Moreover, he has rejected disagreement among them while mentioning the ruling of a matter like his saying:

"We do not identify any dispute among them."

Throughout the above research also it is seen that the above two statements or any similar proclamation is the statement of consensus in book al-Jâmil by al-TurmuđÊ. Besides what had been mentioned by the author, which is related to the superiority of al-TurmuđÊ’s methodology compared to Ibn Mêjah while mentioning the scholars’ consensus, there is one more his specialty in stating the scholars’ consensus for leaving the practice of the mentioned hadith. However, there are merely two hadith in such form. His clarification related to the scholars’ consensus for leaving the practice of the two hadith which are apparently stated by him in book Nîhal.

This as his saying which means:

"All hadith in al-Jâmil can be accomplished. Indeed some intellectuals practiced them all except two hadith, which are hadith that are narrated from Ibn ÑAbbÉs that the Prophet (P.B.U.H) used to combine Zuhur and Asar prayer in Madinah, as if he did for Maghrib and Iṣyak neither due to fear nor journey. (The second) hadith is a hadith which means, “When he drinks alcohol, cane him. When he repeats for the fourth time, execute him”."

(al-MubÈrakfÈrÊ, 6:314)

Results and Discussion

Discipline in Al-Takhrij in the High Institution and Its Connection with Bank Al-Hadith:

The main objective in the discipline of al-Takhrij is to guide students during their findings and determining the source origin for each al-Hadith. This is to identify the status of hadith whether it is sahih or da’if. It will be possible to determine whether the hadith can be used (in argument) or not in certain problem. (Panduan Sisswazah Fakulti Pengajian Islam UKM: 2003-2004M: 198; Panduan Pengajian Sarjana Muda Kepujian KUIM: 2001-2002: 86-87) The objective of this course is quite general as it does not satisfy the definition of al-Takhrij according to Ahl al-Hadith as what was discussed in 2.1. (Dr. ‘Abd al-Mawjud ‘Abd al-Latif: Kash al-Litham ‘an Asrar Takhrij Hadith Sayyid al-Anam s.a.w.: 1984: Chapter 1:28; al-Tahhan Dr. Mahmud: Usul al-Takhrij wa Dirasat al-Asanid: 1996:10) The students of Islamic study have been using al-Hadith as the second reference after al-Quran. They were not given the adeptness of Ilm al-Takhrij to identify the existence and authentic of al-Hadith that is used as a reference. Generally, the students were only provided with little information on the methodology of al-Hadith. The formula they obtain through the methodology of al-Hadith will not be able to implement during reading and choosing the hadith that exist in al-Hadith literature according to methodology of its writer. In the 2000-2001 analysis that was done by the writer himself in UKM, the graduates of Islamic study from various fields whether from local or overseas, it is found that 90% of those graduates were unable to implement the formula in al-Hadith literature.

As Bank al-Hadith has a close connection to al-Takhrij, the definition of that knowledge presented below to show its importance and why it genuine to build Bank al-Hadith.

Definition of Ilm al-Takhrij:

It is a field of knowledge that discusses the usul and methodology. By obtaining this knowledge, it will possible for a person to identify the location of a hadith, its Mutaba’ah and Shawahid, whether it is located in the original, similar to the original or not original. This will help to identify the status of al-Hadith whether it can be accepted or rejected. (Muhammad Abu al-Layth al-Khayr Abadi: Takhrij al-Hadith Nash’atuhi Wa Manhajiyatuh: 1999:10)

The Usul and Methodology:

These are the method for al-Takhrij, methodology of each literature, methodology of hadith literature, the condition in the existence of hadith, sighah, terms used in al-Takhrij for each condition, the usul for Dirasah Asanid al-Hadith wa Mutuniha and other important discussion concerning this field.

The Location of al-Hadith:

It will tell us where the hadith is located in al-Hadith literature. If al-Hadith is arranged according to its topic and chapter which is al-Kitab e.g. kitab al-Salah and al-Bab e.g. bab al-Salah, therefore the location of
hadith will be based on its chapter, page, position if it is present. If al-Hadith is arranged in a different way, where it is arranged according to its al-Masanid etc., then the location will be based on its chapter, page, position if present, together with its publication used. (Muhammad Abu al-Layth al-Khayr Abadi: Takhrij al-Hadith Nash’atuh wa Manhajiyyatuh: 1999:11)

**Mutaba’at:**

This refers to the turuq and other sanad for a hadith narrated from the same al-Sahabah.

Each tariq is the mutabi’ for other tariq. (Muhammad Abu al-Layth al-Khayr Abadi: Takhrij al-Hadith Nash’atuh wa Manhajiyyatuh: 1999:11)

**Shawahid:**

Al-Shahid literally refers to a hadith that was narrated by two or more al-Sahabah. Each al-Sahabah amongst that narration is the shahid for the other. (Muhammad Abu al-Layth al-Khayr Abadi: Takhrij al-Hadith Nash’atuh wa Manhajiyyatuh: 1999:11)

This refers to the literature produced by a writer where the hadiths together with their sanad were taken from the original reference such as tafsir Ibn Kathir, Nasb al-Rayah fi Takhrij Aḥadith al-Hidayah by al-Zayla’iyy etc. (Muhammad Abu al-Layth al-Khayr Abadi: Takhrij al-Hadith Nash’atuh wa Manhajiyyatuh: 1999:11) The reference that is similar to the original is also important for al-Hadith because it will a proof mastering of each well-known scholars whether as a muhaddith, faqih, mufassir or other fields.

The original reference will show the information’s source from the writer in the form of sanad until it reaches to the messenger of Allah s.a.w.. Through this, errors can be identified from the root. As for the second reference, it will help in the knowledge of al-Sanad and al-Matn especially when the hadith presented by the writer is contradictory to the al-Quran or al-Hadith that is authentic. Through this, it shows that the author did not obtain the hadith through talaqqi or mushafahah or sanad, but instead they were obtained through al-Ijazah or al-Takhrij which was not verbally from the muhaddith.

**Reference that is Not Original:**

This refers to the al-Hadith literature where the hadiths were stated by the author without their sanad from the original reference e.g. kitab Riyad al-Salihin by al-Nawawiyy. (Muhammad Abu al-Layth al-Khayr Abadi: Takhrij al-Hadith Nash’atuh wa Manhajiyyatuh: 1999:11)

The reference that is not original cannot be accepted in the ‘Ilm al-Takhrij context unless there were no original reference available or the literature were in the form of manuscript, difficult to refer or attain, due to these condition, it will be acceptable to recline to its hadith as a sign of thiqah towards its author while highlighting on the comment given by the author on that particular hadith.

It’s Status Whether It Can Be Accepted or Not

This will tell us the status of al-Hadith whether it is al-Sahih, al-Hasan, al-Da’if or al-Mawdu’ in its sanad or matan. This judgement can be based on either from an individual Ahl al-Hadith or the takhrij done through Dirasah al-Asanid that is based on the opinion of al-Jahr and al-Ta’dil scholars such as Nasb al-Rayah, that was done by al-Zayla’iyy. When a person is doing a study, it will be sufficient enough to only state one reference or more without explaining the status of al-Hadith, but it will not be considered as al-Takhrij, instead it will be called al-‘Azw.

**The Benefit of Bank Al-Hadith:**

I. Benefit for the Discipline and Objective of Al-Takhrij:

These are the benefits:

1. **Familiar with the reference and the sources of al-Hadith:** through al-Takhrij, ones would be able to recognize the profounder of hadith amongst the scholars. Thus, that person will be able to recognize a particular hadith in the original al-Sunnah literature.

2. **The compilation of the sanad of hadith as many as possible:** through al-Takhrij, a researcher will be able to find one or several hadith from one or more literature. By doing so, it will be possible to track down the origin of usul al-Hadith whether it is in Sahih al-Bukhari or others. Sometimes the same hadith may have different sanad, therefore it is possible to identify those hadith in other literature besides Sahih al-Bukhari. The interesting part is that for each topic, its isnad will be presented and therefore it will be possible to obtain the different sanad for that particular hadith.
3. To understand the condition of al-Isnad by focusing the turuq of hadith; by making a research on the turuq of hadith, it will display the different sanad of hadith, therefore any problem or error occurring to the sanad, whether it is discontinuous or other factor will be able to identify.

4. To introduce the characteristic of hadith based on its different turuq; at times, we would obtain a hadith with its turuq that is da’if. But by making takhrij, we would able to find other that particular hadith. Sometimes we will also come across where the isnad of a hadith is munqati’, but by making takhrij we will able to identify the true problems. (al-Kandahlawiyy: Awjaz al-Masalik ‘Ila Muwatta’ Malik. Dar al-Kutub al-‘Ilmiyyah. Bayrut Tahqiq Ayman Salih: 1999: Chapter 1:273)

5. To strengthen the status of hadith by increasing its turuq; this situation occur when there is hadith da’if. After making al-Takhrij, we will able to find more shawahid and mutaba’at for that hadith, this will strengthen its weak status and will be judged as hasan.

6. To identify one or more hokum hadith that is presented by the hadith scholars and their comment whether it sahih or otherwise, like the hadith discussing the chapter on tayamum whether to pat once or twice. The takhrij maker that uses the discipline of al-Takhrij will be able to present and sort out the dalil from the Fuqaha’ and Muhaddithin, thus clarify its hokum and status of the hadith whether the hadith are sahih or hasan or just only Sahih al-Isnad or fairly as Sahih al-Isnad. (al-Kandahlawiyy: Awjaz al-Masalik ‘Ila Muwatta’ Malik. Dar al-Kutub al-‘Ilmiyyah. Bayrut Tahqiq Ayman Salih: 1999: Chapter 1:470-474)

7. To differentiate al-Muhmal among the narrators of al-Isnad; if a hadith were to have a narrator that is muhmal in its sanad such as ‘an Muhammad or ‘hadathana Khalid’, by making takhrij and analyzing the different turuq of that hadith, it will be possible to differentiate the name that is muhmal. The name will be mentioned at certain part of the turuq to distinguish between each other.

8. To identify al-Mubah in al-Hadith; sometimes there will a hadith, where the narrator is mentined as mubham in its sanad or matan, such as ‘an rajul or ‘an fulan or ‘Ja’rajul ila al-Nabi s.a.w.”. By making the takhrij of al-Hadith, through Allah’s will, we will able to obtain other turuq for certain hadith that we want, and at certain times, some of that turuq will identify which narrator is mubah or who was the narrator that kept the narration that is muhmal due to some reason in the sanad.

9. To omit any suspicion towards ‘an-Anah al-Mudalis. This situation is will be possible to achieve if we were to have a hadith that has the sanad of a person that is mudalis that narrates from his teacher ala ‘an-anah. This will cause the sanad of that hadith to become munqati’. Through takhrij, we will able to obtain that hadith through another tariq that were narrated by that same narrator that is mudalis from his teacher. (al-Kandahlawiyy: Awjaz al-Masalik ‘Ila Muwatta’ Malik. Dar al-Kutub al-‘Ilmiyyah. Bayrut Tahqiq Ayman Salih: 1999: Chapter 1:198-199)

10. To vanish out any suspicion towards a narration from the narrator that is al-Ikhtilat. (See Jawatankuasa Istilah: 4) As an example, whenever we were to possess a hadith and the sanad is scattered, and we are not able to identify whether the hadith was narrated before or after the scattering (Ikhtilat) had occurred, it is still possible clarify this situation by making takhrij. For example, it is stated clearly in certain al-Turuq whether a narrator had narrated a hadith before making complication or a narrator had narrated a hadith that was heard after the complication had occurred. Through this evidence, the suspicious narrator will not be classified as al-Ikhtilat.

11. To identify the true name of the narrator of al-Hadith among other narrator. This is important because in reality, sometime in a sanad the narrator’s name will be stated according to his kunyah, laqab or nisbah. These nicknames used according to the three mentioned can sometime be the same, thus may result mistake if the true name were not identified. This problem can be overcome through al-Takhrij. By making al-Takhrij, insha Allah, it will possible to identify the true name that is stated in a sanad.

12. To identify the addition of narration: Some narration can be incomplete or not clear to use for law according to the syarak. By making al-Takhrij, it will be possible to obtain the addition of a narration through other narration to give a clear law of syarak and clarify the meaning of a hadith.

13. To clarify the meaning of al-Gharib: A researcher will come across words that are al-Gharib or simply known as words that are seldom used and difficult to understand. By making takhrij to other narration, it will be possible to find the meaning of these words through other word that is not al-Gharib or a hadith which explains the meaning of that word.

14. To reject accusation that states al-Hadith as shadh: There is al-Hadith that is shadh, but this situation can be overcome through al-Takhrij. There are other narrations found through al-Takhrij that shows the existence of hadith from other tariq that were to be similar. Through this existence, any accusation that states al-Hadith as shadh can be rejected.

15. To clarify al-Mudraj (Addition made by a narrator for the purpose of explaining that was not separated from the narration, which may be thought to be part of the narration) (JKI: 53): Sometime a narrator will add dialogue to the matan of hadith. Through the work of al-Takhrij, the comparison of other
narration can identify al-Idraj. Before doing so, a researcher must be sensitive about the three parts of al-Idraj.
(Mahmud al-Tahhan 104)

16. **To explain the any shortage in a hadith:** This situation occurs due to the narrator that forgot to state certain part of hadith or states the hadith short. According to the author, the hadith is stated short as it is sufficient for certain chapter if the hadith is long. Through the work of al-Takhrij, it is possible to canvass the remaining hadith whether it was left out by purposely stating it short by the narrator or it was forgotten by the narrator. For example, when a narrator of al-Hadith writes a literature consist of al-Fiqh. The hadiths are arranged using a method whereby the hadith that is long which contains the hukum of al-Fiqh is stated only once completely, or it is stated according to its need while the remaining hadith is stated in other chapter whether it is in the same literature or other muhaddith’s literature. This was done by Imam al-Bukhari where a hadith were repeated twenty times in different set of problems. The same was done by a muhaddith stating only once al-Matn with its al-Isnad completely but in other chapter it is only stated ala al-Ta’liq. If a person that does a takhrj did not understand the methodology of these muhaddiths, the person will give wrong interpretation and thus accuse the hadith found as da’if or mawdu’. This situation always happens to all including those who had learnt and understood little of al-Takhrij.

17. **To uncover the mistakes done by the narrators:** It is possible that a narrator makes mistakes. Through the work of al-Takhrij, a researcher will be able to find narration whether it is right or wrong.

18. **To identify the hadith narrated in literal:** Sometime a hadith is narrated by its meaning. Through the work of al-Takhrij, we will be able to find a narration narrated in literal.

19. **Explanation relating to time and location of an event:** By compiling the narration of hadith will make it possible in determining the time and location of an event occurred. Some narration states the time and location of an event while others don’t. This situation occurred when al-Sahabah narrates what was witnessed during accompany of the messenger of Allah s.a.w. or it was narrated in mursal by al-Sahabah from other al-Sahabah for the same hukum such as al-Tayammum. The hukum of al-Tayammum, there is narration that only states the situation of the event which is during musafir and mukim, while there is other narration through different turuq states in a more complete way that includes the time period for using al-Khufayn for a musafir and mukim. Imam al-Bukhariyy narrated a hadith on al-Tayammum in his Sahih without stating the time period whether it is a musafir or mukim because he only narrates hadith that he obtained and fit his stipulation, while the Imam of al-Kutub al-Khamsah and others narrated in their literature the time period for a musafir and mukim. Addition of the lafaz in a hadith apart from the narration in Sahih al-Bukhariyy can be accepted if it is sahih and completes a certain hukum in syarak that was not stated by other hadith scholars in their literature.

20. **To identify the narrators of hadith:** The existence of hadith can be from one person or more. Through the work of al-Takhrij, it will be possible to compile a lot of hadith with one or more al-Sahabah that was the reason for its existence.

21. **To identify the error of al-Nussakh:** Error can occur in a matan, sanad or hukum of hadith or comment from an author of certain literature. Through the work of al-Takhrij, a researcher will have an opportunity assess any narration found with its error. The outcome of this work will give a great contribution to the present Muslim society.

The work of al-Takhrij can be summarized as:

a) To assemble as many al-Turuq as possible for certain hadith.

b) To compile as many lafaz of matan of hadith as possible.

**Conclusion:**

Verdict of Takhrij in The Delivering of Al- Hadith:

For the time being, there’s no proof that states it is compulsory to include the verdict of al-Hadith and its original source when delivering al-Hadith whether in a form of speech or writing. But it is obligatory to deliver only the truth. This can only be identified by understanding the methodology of ‘Ilm al-Hadith or methodology of literature containing hadith that had been identified as sahih by its author. However, this concession has been abused. There are people that only refer Sahih al-Bukhariyy and Sahih Muslim. Meanwhile others think that al-Kutub al-Sittah is fully sahih and take them as reference. What seem to be worse is that some would think that Kitab Kuning can be taken completely as reference as it is written by scholars that are recognized throughout the world. This phenomenon has spread out since the arrival of Islam in the Malay Archipelago. If an ulama is not careful with the discipline of al-Hadith, they will be making mistakes in the academic work. However, the most important is the consciousness in religious. Truly, religion of Islam is the true religion with Allah Almighty and have regulatory guidelines more clearly the true life of the main sources, namely the Qur’an and the Sunnah.
References


